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might agree that a stone pointing in a certain way will be a sign. Lines on the ground are also made to indicate which way they are turning on the trail. Dropping a stick in the direction in which you are traveling is another way. [726] [487]

The wolf howl may be simulated by the members of a scattered party. "The warriors would call to each other with the wolf howl. When the Mexicans were our enemies, we used to howl to each other in this way so that the enemy would not know who we were." [198] [825] [648]

The smoke signal, too, is used to some extent: [726] [202]

If a group agrees that when they get to a certain place they will make a smoke signal, the others watch for it. None is made except on agreement. It has to be used during the daytime. Sotol is used to make these smoke signals.

For signal smoke a fire is built, and damp wood and grass are put on; this makes a smoke that can be seen for great distances. Whenever the Chiricahua see smoke from a long distance, they know something is happening. The smoke always means something, usually that there are enemies or that there is an epidemic. If it means the first, the smoke is from a mountaintop. If it means sickness, it comes from a camp in the valley.

According to another informant, the smoke signal can be used to determine whether members of an approaching group are friends or foes:

If one party of men sees another in the distance, it lights a fire to the right of it and sends up one column of smoke. This means, "Who are you?" If the other group builds a fire to its right and sends up one column of smoke it means, "We are Chiricahua and friends." To send up the smoke, they put wet grass on the fire and throw a rock on top. The weight of the rock makes the fire burn fast. Then you scatter the fire quickly to stop the smoke.

Finally, the smoke signal serves to acquaint the home camp of the war party's safety:

If, when the warriors leave, they are not certain at just what time they are coming back, the people who are left behind must look for smoke at a certain mountain or canyon that they name. These people have to have a scout looking for this smoke. For instance, they say they will be back in fifteen days. The days pass, and they are not back. Then those left behind look for smoke from that day on at the place they mentioned.

After the introduction of the mirror, some use was made of it for signaling in times of strife: [177]

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726 202 179 We used a mirror. Quivering a beam toward strangers and then casting out a long beam from you means, "Who are you?" The others reply, "A friend," by directing the beam toward themselves and then in a circle toward you. Flashing downward with the beam means, "Come." Flashing to the right means, "Go right," to the left means, "Go left."

726 821 One of the chief benefits of star lore, apparently, is to help raiders or warriors find their way about:

I can't tell you much about the stars. I never paid much attention to it. But you take a man like L.: he's been out at war many times. He has had to go by the stars. He knows all about them and what direction they are moving in.

726 805 211 Timekeeping devices are important to the warriors and to those awaiting their return:

Suppose you had promised someone to be somewhere in a certain number of days. You'd have to start at the right time to get there. So every morning you would throw a stone in a certain place and keep count of them. In this way you would know when to start. Or you might do it with marks on a stick. I have heard of doing it with beads on a string too. A few, maybe one or two out of the whole tribe, kept time by beads.

726 271 When a war or raiding party scatters, some individuals may lose their way, and they are likely to suffer from lack of water. Certain aids are therefore taught to everyone:

We are taught, when thirsty and without water, to put a dry stick or stone in the mouth. I have done it lots of times. It starts the saliva and helps you. We melt snow for water when we find some in the mountains. Different kinds of [824] cactus are used when we are in the flats. We chew the inner parts of the cactus for thirst. No matter how hot the weather is, that is always cool. Barrel cactus saved many people too. To get the water you knock the top off. There is water in there; it's like a watermelon. To get the water, you have to squeeze the pulp. And we get rain water from mescal. This plant holds water [in the basal leaves]. The animals get water from these. The deer and horses drink from them. In the south the big ones grow. To drink, the man uses a reed or something hollow if he has it and sucks it out.

726 291 [824] In emergencies, improvised footgear must sometimes be made. "When the Chiricahua were caught out on the raid or at war and their moccasins gave out, they took grass and tied it to their feet with two or three strips of yucca."

726 157 The warrior has little respect for a senseless sacrifice of life, but when he is brought to bay he is capable of furious resistance:

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THE ROUND OF LIFE

THE economic, ceremonial, and social practices which 512
have been described provide a framework within which members of the tribe move. But the full reality is something more. The individual pauses to enjoy the result of his efforts, seeks to earn the good opinion of his neighbors, pays visits to his friends, and attempts to find satisfaction and laughter. His days are filled with many minor adjustments to other human beings. And all these responses are guided by a body of understandings and etiquette.

CAMP LIFE AND ETIQUETTE

Every encampment of any size, especially when there is any 625
suspicion of danger, has a guard at night. The lookout "is not especially chosen. It is just anyone who feels like it and is willing to do it. There is no organization about it." When information 202
concerning the enemy's movements demands that near-by groups of tribesmen be notified, "fast runners are sent" with the message. If the distance is great, the messenger rides a horse, [492] [825]
because "horses are hardier and don't get hungry or thirsty soon."

When the people move from a camp site, certain precautions 484
must be taken:

> The fire pit is covered up neatly, and the brush beds are gathered up and put in a neat pile. They say that, if you leave the camp just as it was in use and simply pick up your blankets and go, the coyote, the crow, and other harmful [825]
> animals and birds may come and urinate or defecate on the place. Then, because everything is arranged just as it was when it was occupied, the person it belongs to will be affected wherever he is.

A different reason for the care taken in breaking camp was offered by another informant:

> When moving camp, the mattresses of grass, leaves, and branches are brought [765] [513]
> together and put all in one pile. The beds are not left as they were when they

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DEATH, MOURNING, AND THE UNDERWORLD

761 [195] THE topic of death is sedulously avoided. The regular term for death is seldom used; the approved euphemism "he is gone" is employed instead.[1] When an informant was asked whether his people had any death songs, his 761 533 emphatic reply was:

> There are no death songs for the Chiricahua. Our war songs urge the men to go forward all the time. Death wouldn't be mentioned. If a Chiricahua man [535] heard a word about death in there during a war dance, he would stop dancing. [726] He would go to a man with a ceremony for war and have him sing his songs and find out what it meant. Some men would back right out as soon as they heard anything like that. They'd be afraid that the fight would turn against them if that bad word was said in there.

764 But, when death does strike, a formal pattern of thought and procedure exists to make possible the requisite material and psychological adjustments.

The data already presented concerning the owl, the ghost, and ghost sickness[2] have paved the way for a summary of the characteristics of the burial practices:

> When a person dies, his close relatives pull their good clothes off. They tie any old thing around themselves to keep themselves covered and warm. It is [765] sometimes a month before they dress in good clothes again. Members of the family cut their hair; the women wail; the men cry.
>
> A few minutes after death (whether a man or a woman has died) a close male [202] relative may go out of doors and shoot off a good many cartridges in the air. He doesn't shoot in any special direction. Any male relative can do it. I don't know exactly why it is done; no one seems to be sure. But I think that this has to do with the importance of the person who has died. It tells the rest of the people that someone of standing has died. N. was a leader. When his mother died, he

[762] [1] In spite of the great terror surrounding death, suicides occasionally occur when life becomes unbearable. Individuals have committed suicide when captured by the enemy, when stunned with grief at the loss of a child or some other close relative, or as a result of marital strife.

[2] See pp. 14-15, 229-37, 301-5.

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took a gun and shot into the air about fifteen times, right in succession. This was not done with arrows before the guns came into use. I'm pretty sure it dates from the time that guns came in. It may be connected with the shooting over the graves of dead soldiers by their comrades that the Chiricahua saw. Such shooting is not always done, but it occurs quite often. [764] [202] [177]

The close relatives get the body ready for burial. A close friend might help, but it's hard to ask him. A person who lays out the corpse of a near relative does not mind so much, for he is supposed to do it, but you have a queer feeling if you lay out the body of one you are not related to. No particular relative has to do it. All those who are closely related to the dead person feel that they should help if they are called on. It can be men or women who do it. We don't like to do it, but it can't be helped. We are really a little afraid to handle bodies. Not long ago I had to handle a little baby when it died; I had to stay up and see it die. Many try to get out of it when they can. [602]

The body is bathed, or at least the face of the dead person is always washed. The hair is combed, and red paint is put on his face to make him look nice. The dead person is dressed up in his best clothes for the burial. The burial always takes place in the day, on the same day that death occurred if possible. They bury the corpse quickly and far from the settlements—in the mountains, if they are near. They don't want children at a burial. Just a few older people who are needed go.

The best horse, the favorite horse of the dead person, is used. The dead person's robes or blankets are tied to the horse, and the horse is loaded with his belongings. His good saddle is put on the horse. Then the corpse is mounted on the horse and is held there by his relatives as the funeral procession makes its way up the canyon to the place where the burial is to be. As the funeral procession passes near the camps, the people cry for the dead man, if he was their good friend.

Out there the members of the burial party might strike a little natural depression at the bottom of a hill. They could use this as a grave. They wrap the body in a blanket or a hide, put a little brush under it and some on top, and put a few rocks on top if they are handy. Or they put down a layer of rocks, put the body on it, then brush and branches over, then leaves and dirt, and finally rocks on top until there is a small mound.

If they find a little cave or a hole in the rocks, that is used.[1] The body is put on the floor, and the entrance is blocked up with rocks and covered with mud to hide it and make it look like the side of the cliff. They aren't going to talk about the grave and tell where it is. They don't want anyone to know or think about it.

When a cave is not handy, they might scoop out a hollow grave and bury the body in a hole in the ground. A hide or logs would be put over the body to keep out the animals.

The body is always laid with the head to the sundown. The property they [823]

[1] Interestingly enough, there is a term which means both "cave cache" and "grave."